

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



Year 27

Dec 2021

Issue 6

# Cover Page



**T**he cover page of this month's Vedanta Sandesh is a gorgeous, extremely beautiful, rare and an exotic bird found in the North-East parts of India, Bhutan and Myanmar - it is called as the Ward's Trogon.

Ward's Trogon (*Harpactes wardi*) is around 12-15 inches in length. It has a small head and prominent pale eye-ring. Male has a wine-purple back, a scarlet belly, and a red plush patch on the forehead. Female is brownish with a yellow cap and underparts. Like other trogons, it is usually still and hard to detect on a low or mid-level perch, from which it sallies out to take insects, fruits, and seeds. Its natural habitats are tropical moist lowland forests. It is threatened by habitat loss.

This bird is also awesome creation of God, a Vibhooti. Seeing their beauty, one just remembers their awesome creator and reverentially bows down to him.

Om Tat Sat



# Vedanta Sandesh

Dec 2021

S  
T  
A  
R  
T  
I  
N  
G  
S

1.	Shloka	7
2.	Message of P. Guruji	8
3.	Sadhana Panchakam	16
4.	Letter	24
5.	Gita Reflections	30
6.	The Art of Man Making	38
7.	Jivanmukta	48
8.	Story Section	54
9.	Mission / Ashram News	58
10.	Internet News	80
11.	Forthcoming Progs	81
12.	Links	82



Editor

*Swamini Samatananda Saraswati*



# Vedanta Sandesh

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विरज्य विषयव्राताद्  
दोषदृष्ट्या मुहुर्मुहुः।  
स्वलक्ष्ये नियतावस्था  
मनसः शम उच्यते।।

The peaceful state of the mind when it rests constantly upon the contemplation of the Goal after having again and again detached itself from the chaos of the sense objects through a process of continuous observation of their defects, is called Shama.

**Vivekachoodamani - 22**





*Message from Poojya Guruji*



# THE WORLD OF THOUGHTS

**T**houghts, thoughts and thoughts, we have somehow got entangled in the world & mesh of thoughts. Throughout the day and even in dreams we have one thought or the other, and deep sleep is just an expression of our dead tired body & mind, all because of continuous thoughts throughout the day and thus we fall into a deep slumber. This is also an after effect of thoughts alone. Really speak-

“We have somehow got entangled in the world & mesh of thoughts.”



# The World of Thoughts

ing we have not yet transcended the world of thoughts even in our deep sleep. It is like a hyper-active child who is presently asleep, yet very much the same energetic child. This, my friends is the world of thoughts.

“Variety in the world is vibgyoric expressions of our thoughts..”

All our arts, literature, business or even religion are just various kinds and forms of thoughts. Even philosophy is a world of thoughts, wherein we are humbly trying to decipher the endless entanglements of life. We have some logical thoughts and there are illogical ones too. We have caring compassionate thoughts and then there are terrible, violent, destructive and at times senseless thoughts. There are loving ones and most of the times very selfish ones too. All the variety of the world is nothing but the vibgyoric potential and expressions of our amazing thoughts.



# The World of Thoughts



Thoughts are no natural that we rarely even think of the possibility of the world beyond them. All what is preached and taught is good thoughts and the negative ones. No doubt good thoughts help us to have a relatively better, productive, creative and more humane life and good health too, and vice versa, so obviously they are a better choice, but let us not forget that a world of thoughts, whether good or bad, is nothing more than a dream world - ephemeral and perishable. Death snatches away everything we lived and worked for in a whiff of a second. So obviously the world of thoughts is not eternal truth of life.

**“**The world of thoughts, whether good or bad, is nothing more than a dream world.**”**



# The World of Thoughts

What is after all a thought? Simply put, it is awareness of something or the other. The moment we are in the world of thoughts, we are conscious of something or the other. The awe-

“Simply put, thought is awareness of something or the other.”

some world of things & beings, the potential of multifarious experiences extricated from them, and in the process the different identities we dawn. Yes, whether it is the thinker, the objects of our thoughts or the variety of thinking - all are just different facets of thoughts. Our present day identities are something which is developing, growing and changing, and this itself validates the point that this too is part of the world of our thoughts. The world of thoughts is always changing, it is in a flux, and nothing is permanent. In a whiff it all ends and disappears. Thoughts are manifested consciousness, and



# The World of Thoughts

the moment this manifestation happens, there is fragmentation and division. The experiencer is a small part fo this fragmentation - limited and separate. Attachment and association with this fellow is the beginning of our chapter of seekerhood or samsar. This is what Ji-va-bhava is all about. Those Jivas who are not conscious about the world of thoughts, live on endlessly in this world of thoughts and endlessly remain a seeker, and unfortunately at the end of the day - everything disappears like a good or a bad dream, in a whiff of a second. Existentially they may think that they have been smart, but really speaking nothing substantial was achieved or known. Such an end of life is not something too smart or intelligent.

Vedanta basically talks about our potential of life to break-free from this



# The World of Thoughts

world of thoughts and wake upto something which is not of this domain. To remain in the world of thoughts, no matter how noble our thoughts maybe is bondage, and waking up to something beyond is moksha. The world of noble thoughts is the subject-matter of Dharma, and it truly helps us to deeply enquire and wake up. Akhandakaar vritti is a thought which is a trasition stage between the thought and the thoughtless. It drops by itself leaving us with something immaculate, timeless and pristine - the reality.

Om Tat Sat

ॐ तत् सत्



# *Vibhooti Darshan*





SADHANA  
PANCHAKAM

*Swamini Samatananda*



# Sadhana Panchakam



- : 27 : -

**शीतोष्णादि विशह्यताम्**

Have the quality of forbearance  
towards dual situation like heat  
and cold....

# SADHANA PANCHAKAM

 angati:

Continuing with the tips for the practise of nididhyasana i.e. retention of knowledge the Acharya goes on to show the significance of forbearance in the face of various dual situations in our life. Here, the Acharya gives the example of heat and cold but broadly it implies all kinds of dual situations like conducive and inconducive situations, pleasure and pain, respect and disrespect, success and failure etc.



## Sadhana Panchakam

Forbearance of heat and cold and all such likewise situations is explained in the scriptures as 'Titiksha'. Titiksha is one of the qualities mentioned in the four-fold qualities of a deserving student of Vedanta.

**“Endurance of extreme situations is Titiksha”**

Life always comes in pairs of opposites. Day & night, heat and cold, respect & disrespect, success and failure, all are a natural part of life which are inevitable. At such times endurance of all physical, emotional, or intellectual afflictions, without complaining or retaliating is Titiksha. It is rightly said 'What cannot be cured, must be endured'.

One must realize that the cause of all our sufferings is false expectations. Not knowing or not accepting the reality of things,



## Sadhana Panchakam

“**T**he cause of all our sufferings is false expectations.”

people and situations gives birth to false expectations. Having false expectations and being adamant about them will only make us dance to the tunes of situations and people. It will bring about a dependency making us weak and gullible to all kinds of vices. The ability to bear with all kinds of situations makes us stronger to go through all kinds of adversities in life.

We get situations as a will of God based upon our past paapa or punya karmas. So, we do not have any control in bringing about any situations. As a human being we have the freedom



## Sadhana Panchakam

to respond to situations. We have the freedom to act or to react. All our responses or reactions depend upon our perspective and attitude towards life and all that it holds for us. Our attitude depends upon our knowledge about the Self and the world. This is why all pairs of opposites are relative to time, people, place and situations. One food item and different people may have different opinions and thoughts about it. So every situation is relative and varies from person to person. A wise person aims to get the right knowledge of the Self and the world which brings about a positive, intelligent and non-reactive mind towards all kinds of situations. In this entire scenario forbearance is a quality that

“All situations come as a will of God - based upon our past paapa or punya karmas.”



## Sadhana Panchakam

helps us to bear with situations and retain the goodness of the mind until the quality reflects in us naturally as a blessing of right knowledge.

“Forbearance basically implies that our mind keeps functioning in all situations.”

A quality of forbearance is a stepping stone for experiencing greater & greater freedom until we awaken to a stage where the root cause of being a limited being and its desires is negated through knowledge and right understanding. To the extent such a quality is assimilated to that extent we shall experience freedom from our own self created bondages.



# *Vibhooti Darshan*



## *Mail from Poozha Guruji*

The Question:

Q: How to handle a situation with a nasty bad-mouth?





# MAIL FORM POOJYA GURUJI

 Hari Om.

Anyone who is a bad-mouth and thus an arrogant and insulting person is obviously an ignorant and a stupid person himself. One can share some wise & sensible things only with someone who is open to improvement but not with someone who has notions that he/she knows it all.

**“**Knowledge can be shared only with a mind which is humble & open, not arrogant.**”**



## Mail from Poosya Guruji

The first response of every common person facing such nasty people is a obviously getting an unpleasant, shocking and a bad experience. However, the test of our wisdom lies in not being insulted and being unpleasant. How is that possible?

Well, getting angry at the stupidity of someone is like punishing yourself for the fault of other. The response of any person speaks of their upbringing, culture and values. These things come slowly and dig deep roots in our psyche. The greatest challenge of all teachers and educationists is to dive deep into the minds & hearts of someone and thereafter bring about awareness and also convictions of some sensible things. Even the nearest & dearest family members at times find it so difficult to even share some sensible things with some of their own people. Not only others find it literally impossible to change others, but even the very



## Mail from Poojya Guruji

person, even if he/she decides to change their own deep-rooted habit finds it to be an uphill task. The best person to change a habit is ultimately we ourselves - if we really & sincerely wish it. So we should see the nature of challenge and the best way out is to accept every situation - as it is. Every person is fighting his/her own battle, and more than the others, that nasty person is suffering the most. Just imagine the process through which a person goes. Anger, disturbance, hurt, helplessness and then the thoughtless & nasty burst.

**“With Equanimity we can objectively see every situation in life.”**

Bhagwad Gita advises us to learn to retain balance in all situations. Equanimity shows that we can objectively see every situation in life. It is important to note that it is not a good or bad situation which brings happiness and sorrow in



## Mail from Poojya Guruji

our minds, but there was some corresponding expectations we had which brings these reactions. Accepting people as they are is not only good for us but even for others. They will be unburdened in your presence. They won't have to put up any face, and then their best can also come out. In fact true love is all about accepting a person as they are. Expectations is burdening a person with something which at times they are not capable of and that is not a very pleasant experience for them. So they are not at their best, and whatever they do, if it is not inline with your expectations then you too will unnecessarily suffer. So what Lord Krishna advises Arjuna in many places in Gita is to learn this beautiful quality of Samatva - Equanimity. In fact blessed with such quality we start our journey of being totally free irrespective to what the



# Mail from Poosya Guruji

world around is like. We rather have compassion and better understanding of the battles which are ensuing in the minds & hearts of others around.

Love & om

*Shri Guruji*





# *Gita Reflections*

*Gita Ch. 3 Sloka 17*

*Swamini Samatananda*

## Gita Reflections

यस्त्वात्मरतिरेव स्यात् आत्मतृप्तश्च मानवः ।  
आत्मन्येव च संतुष्टः तस्य कार्यं प विद्यते ॥

*(Gita Ch 3 / Sloka 17)*

Whereas the person who delights in the Self, satisfied with the Self, would be contented in the Self alone, for him work to be done does not exist.



# GITA REFLECTIONS



In the third chapter of Karma Yoga Bhagwan Sri Krishna gives an elaborate understanding of the very essence of the practise of righteousness and that is the practise of Yagya bhava in all our actions. The essence of Yagya bhava is to identify with Ishvara as being a part of him and then making every action a yagya, a worship, that is done with diligence,





## Gita Reflections

love, alertness, creativity, focus and most importantly without the concern of selfish interest. This Yagya bhava has been gifted by Ishvara to all living beings and it is practised not only by a human being, but Bhagwan Sri Krishna says that the entire creation functions as a cosmic yagya. The wheel of action with an attitude of worship by every particle in the creation sustains the entire Brahmanda. The practise of yagya bhava alone is called as Karma Yoga. Showing the utmost significance of this attitude of karma yoga a question arises that how long should one practise karma yoga

**“The entire creation functions as a cosmic yagya.”**

and who should practise it. Is Karma Yoga the ultimate sadhana that brings about liberation or is there means beyond it? This question has been answered in the following sloka.



## Gita Reflections

### **Yastwatmaratireva.....maanavah:**

One who revels in his blissful nature of the self,  
who is contented with the Self and in the Self.

Here Sri Krishna says that only a Man of wisdom who delights in the Self, for him there is no 'kartavyam' no obligatory actions or 'this has to be done'. Action becomes a compulsion for a person who wants to achieve something in order to fulfill himself. Action is a means to fulfill the sense of being a limited entity. As long as I see my self as incomplete and limited so long there will be a need for me to look outside and find various means of objects, relationships and experiences that will potentially gratify me. But when a person has awakened in his natural state of being contented within the Self, when a person revels

“**A**ction is a compulsion for a person who wants to achieve something.”



## Gita Reflections

in his state of self-bliss there is nothing left to achieve from outside, in order to feel joyous or satisfied. Such men of wisdom are 'atmarati' and 'atma triptah'.

**“**When a person revels in self-bliss there is nothing to achieve from outside.**”**

### **Atmanyeva cha ..... vidyate:**

For a man of wisdom who is contented within the Self there is no obligation to perform actions. Action is an expression of a doer, and a doer is born of an enjoyer, an enjoyer is born of a conviction that I am a small-limited jiva, who needs to go out and seek something, who needs to become something in order to feel fulfilled. But a Man of wisdom has grown over this sense of limitation and has discovered the blissful nature of the Self. Therefore for him it is said-'tasya karyam na vidyate'.



## Gita Reflections

Awakening in this state is a blessing of Self-knowledge. And Self-knowledge is possible only when one has purified the mind by diligently practising Karma-Yoga first. Karma yoga is the initial and most important means of sadhana for a person who wishes to awaken in the state of Self-contentment. Karma yoga or yagya bhava alone frees the mind of various impurities of a sense of individuality, of likes and dislikes, of self-concerns, and a frittering mind. Once a person cultivates this saatvik state of mind then alone he is ready for Self knowledge.

Interestingly for a man of self-realization it does not mean that he becomes inactive and lazy, or cuts off from the hum-drum of the world. But the beauty here is, that in spite of being self-contented, in spite of not having any self-centric desires a Gyani performs actions.



## Gita Reflections

An ignorant worldly man performs actions for love and joy from outside, to entertain his ego, a karmayogi performs actions out of devotion for Ishvara and to bring about a saatvik mind, but for a man of wisdom performs actions out of love. All his actions are an expression of his selfless love. He sees everyone as his own atma and selflessly toils and sweats to give out with open arms. it becomes his very nature to perform actions diligently, lovingly, touching the boundaries of perfection. At the end of the day because he has risen above his limited sense of being it his freedom to do or not to do anything, There is no 'kartavyam'-tasya karyam na vidyate.





P.P. Gurudev  
Swami Chinmayanandaji

- 45 -

*The Art Of Man Making*  
*Right Attitude in Service*



# THE ART OF MAN MAKING

**T**hroughout the previous chapter Krishna was consistently hammering in the idea that actions are valid only when the attitude is correct. If the inner motive is self-aggrandisement, the arrogant ego, whatever actions it may undertake, can create only more and more mental encumbrance. Selfless dedicated activities bring about exhaustion of Vasanas, and the personality gets released into the freedom and expanse of the Infinite Self. But



## The Art of Man Making

how are we to keep this selfless attitude of the Yagya-spirit in all our activities-this is the main theme of this chapter and Krishna here mentions the philosophical core of the thesis. He declares, "Actions do not taint Me, nor have I any anxiety for the fruits of actions. He who experiences thus, is not chained by actions. "

**“When there is no anxiety for the fruits of actions, actions do not bind.”**

The pure Infinite Consciousness, that invigorates the matter ventures of our body, mind and intellect by its mere presence, and illuminates all our experiences, is not itself affected by the actions of the equipments . The sun illuminates the filthy wayside pool as well as the clear waters of the sacred Gangaes. Neither is the illuminator affected by the filth of the pool, nor by the brilliant sanctity of the river. The illumination is always different from and unaffected by the illumined.

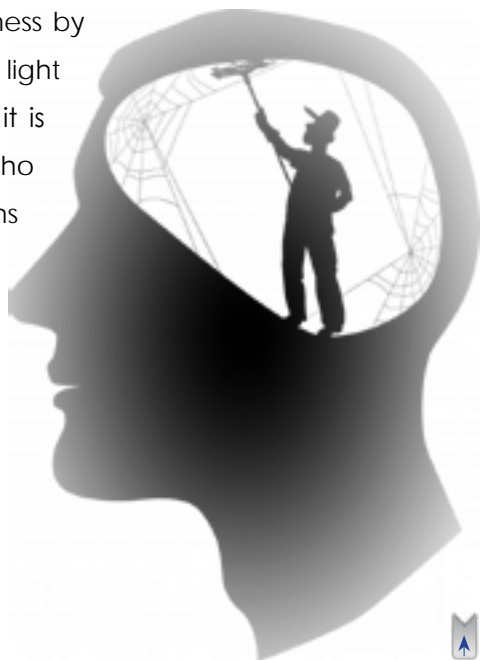




# The Art of Man Making

The Self is unaffected by the quality of the performance of the matter equipments that enshrine it. Nor can the Self gain anything from these actions. The sun that illumines a bloody war has nothig to gain-“I have no anxiety for the fruits of actions” (na me karm fale spriha)

Thus in the presence of the Krishna consciousness, the inert equipments get thrilled into action and come to express their own Vasanas. The experiences of joy and sorrow gathered by the ego, the doer, are all clearly illumined and brought into one’s awareness by the Light of the Self. The street light has no anxiety for the traffic... it is we in the moving vehicles who want to reach our destinations and keep our appointments: without anxiety, the street light illumines the hurrying stream of the highway hum.



## The Art of Man Making

To know the Self to be thus the centre of all activities yet unattached with their results to remain in Him and to participate in the activities of the world. "He who experiences Me thus" (iti maam yobhi jaanaati) "he is not fettered in actions" (karmabhir na sa badhyate).

**“Vasanas, and they bind our freedom to think and to act.”**

Actions chain our personality with the Vasana-entanglements which they leave behind. New actions produce fresh Vasanas, and they bind our freedom to think and to act. We get conditioned by our own thoughts entertained and actions performed. Soon each of us becomes an automaton ordered by our own past...with no chance in life to act freely, even if we know what is right. Very often we hear a drunkard complaining that the drink is killing him



## The Art of Man Making

he knows it-he realises it-yet, he cries, "I am helpless-I can't give up". Habits are formed easily. It is very difficult to to get released from their tyranny.

**“When actions are done without the “I-do-mentality”, they cannot procreate any new Vasanas.”**

But when one knows that as the Self, one is not affected by the actions of one's body, and that one is but a witness in oneself of all that is happening within and without, one's ego gets sub-limited. When actions are done without the "I-do-mentality" (ahankaar), they cannot procreate any new Vasanas to fetter our inner personality. Thus he is not fettered by his actions". (karmbhir na sa badhyate).

Thus realizing the true ever-pure nature of the Self, seekers of Self-Perfection lived and acted throughout their life-time even in the past. This is not a neo philosophy that Krishna is in-



# The Art of Man Making

venting to satisfy Arjuna and solve his personal problem for him. This is the secret of action often implied and sometimes elaborated upon in the ancient Upanishads.

Krishna here openly confesses, "Knowing thus, the ancient seekers of spiritual enlightenment, in the past, performed actions. You too, therefore, perform action as did the ancients in olden times." "Knowing thus"(evam gyatva) that the Real Self is the Krishna-consciousness in us, which is unaffected by anything and



**“Message of Gita is based on the teachings of Upanishads.”**



## The Art of Man Making

that it has no anxiety to gain the results of any actions, the seekers of spiritual enlightenment undertook actions and lived fruitfully their life in the past (kritam karm porvairapi mumukshubhi:). Krishna means to emphasis that His call to Arjuna to act with a right mental attitude is not an artificial way of life, originally conceived, and impulsively recommended. It has the sanction of the scriptures, nay, it is the path faithfully followed by seekers in the past. This is a beaten track, a track treading which many had achieved the liberation of their personality from all their individual mental hang-ups and intellectual cob-webs.

**“Real Self is the Krishna-consciousness in us..”**

By thus quoting the exemplary life of the ancient seekers Krishna wants the young warrior to live such a fruitful and rich life of vigorous



## The Art of Man Making

activity , undertaken in the right attitude and understanding. "You too, therefore, perform actions" (kuru karmamaiva tasmaat tvam) "as did the ancient seekers in olden times" (poorvaih poorvataram kritam).

Identifying with the Krishna consciousness in each of us, let us joyously watch the spontaneity of our inspired actions, dedicated, selfless, desireless. Such inspired actions are a reward in themselves. Apart from wages earned, and profits collected, work has a rich harvest of fulfillment to be reaped. This wealth of satisfaction inherent in all inspired actions can yield a sense of complete fulfillment. The fulness of this inner joy is incomparable. Let us take an example to illustrate this fact of life.

A master painter is at work on his masterpiece. He is lost to the world outside: he has forgotten himself: in a maddening ecstasy he becomes one with his theme, and in full inspiration he



## The Art of Man Making

watches the hand with the brush painting the colours on the canvas. He cannot himself repeat his performance ever afterwards. Some power greater than himself seems to have possessed him for the time being and pouring out its excellence through him. The artist earns an unworldly reward of his inner joy; his sense of satisfaction: his utter experience of fullness. Each time he looks at that canvas he re-lives the aroma of his experiences-some painters refuse to part with their masterpiece at any price! No amount of money can purchase for him the value of joy he is living each moment he remembers the thrill of the inspired hours he was at that canvas.

At such moments of supreme inspiration, our ego is transcended, we live in the Kishna-consciousness, and we gain communion with the Supreme within. Such actions are real Actionless actions-moods of pure spiritual existence.



# Jivanmukta

## Wandering In Himalayas

101

*The Nature of Brahman*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj



# JIVANMUKTA

**T**he story that forms the sixth lesson in the Chandogya Upanishad and which puts all the gist of all the Upanishads in a nutshell is this : A great Rishi named Uddalaka, looking at his twelve-year old son called Swetaketu, commanded him thus : “ O ! Swetaketu, join some gurukula and study all the Vedas before you return home. In the entire’ history of our family, there has never been a nominal Brahmin unacquainted with the holy texts “. In obedi-



## Jivannukta

ence to his father's orders, Swetaketu joined a gurukula, and in the course of the twelve years he resided, there he made an exhaustive study of the Vedas with all their commentaries. Then in the full arrogance of his learning he returned home. Finding his son so proud, Uddalaka desired to give him real education and impart to him true knowledge

By way of introduction he thus began " O Swetaketu! What is that wonderful knowledge you have acquired from your teacher to make you so proud ? When one has actually seen a piece of clay, all the transformations of clay are as good as seen. For, the effect is not different from its cause. Pitcher, etc, are but the nominal variations of the clay. So the clay alone is true. Similarly there is one Truth (Brahman) on knowing which one knows everything. Did you get that knowledge from your master? " Puzzled by the questions, Swetaketu replied- "Father, my teacher knoweth not that



## Jivannukta

thing of which thou speakest. If he knew it the good man would have told me about it in his mercy. O Father! I pray thee, therefore, teach me that Truth thyself" " All right, I will teach you Listen to me with attention" With these words the Maharshi began to describe that Wonderful truth, so profound and recondite, in these words ' Dear son, this universe of name and form was before its creation Brahman (Paramatman) Brahman in whole, undivided, eternal, without differences of any kind. But some people hold that the universe has come out of nothing , that it was nothing before Its creation. That view is erroneous for how can something come out of nothing. If something can come out of nothing the son of a sterile woman can become father of many children and



## Jivannukta

the bees will get intoxicated by drinking the honey of the akasa kusuma (sky-flower which exists only in imagination). The hypothesis is therefore entirely unsupportable. The One Paramatma with the power of Maya, willed to create the universe and one by one created the atmosphere, air, fire, water and earth. With these five elements He created all corporeal beings, movable as well as immovable. And the Paramatma himself entered all these bodies as life. All objects metaphysical, material and theological are of the elements. Since effect is not different from cause, none of these exists as really, apart from the elements themselves. On proper thinking, all these will appear merely as nominal and therefore unreal, the elements alone being real. But as elements are subject to change, they are the same with their cause and they are therefore relatively unreal, compared with their cause. Thus for all this material world the ultimate cause—the



# Jivannukta

material as well as the instrumental cause is the Paramatma and ' naturally the Paramatman alone is real ; all the world existing in speech being changeful and unreal.






STORY

*Section*

# RANCHHOD KRISHNA

 Sri Krishna with his various names is called as 'Ranchhod' which means 'the one who fled the battlefield'. But this does not mean Bhagwan Sri Krishna left the battle field like a coward would do. In fact it shows a very witty approach to solving a very challenging situation.

This story is such that once Magadharaj Jarasandha had challenged Lord Krishna to battle, but he was not alone, he also joined King Kalayavan of Yavana country for the war against Shri Krishna.



## Ranehhod Krishna

And interestingly Kalayavan had received a boon from Lord Shankar that neither any Chandravanshi nor any Suryavanshi could defeat him in battle. No weapon can kill him nor can anyone beat him with force.

Kalayavan began to consider himself immortal and invincible due to the boon received from Lord Shankar. It seemed that no one could beat him in battle nor kill him. At the behest of Jarasandha, Kalayavan attacked Mathura with his army. Now since Shri Krishna knew that he cannot kill Kalayavan with his own force, nor can his Sudarshan Chakra do any harm to him. Therefore, he left the battlefield and fled and reached a dark cave.

Sri Krishna hid in the cave where the son of Ikshvaku King Mandhata, who was King Muchakund of South Kosala was sleeping deeply. King Muchakund had won the gods by fighting with the Asuras. He was tired due





## Ranehhod Krishna

to war for several consecutive days, so Lord Indra urged him to sleep and also gave him a boon, according to which anyone who wakes him up from his sleep will immediately burn to death.

Sri Krishna knew the boon received by King Muchakund, so he lured Kalayavan to the cave where King Muchakund was sleeping. Sri Krishna put his Pitambara cloth over Muchakund to confuse Kalayavan. On seeing King Muchakund, Kalayavan felt that he was Sri Krishna and, fearing him, he was sleeping in a dark cave. Therefore, considering him as Sri Krishna, he woke up King Muchakund from his sleep. Now, as King Muchakund woke up from sleep, Kalayavan was consumed by burning there itself.





## *Mission & Ashram News*

*Bringing Love & Light  
in the lives of all with the  
Knowledge of Self*

# ASHRAM NEWS



*Nov 13 - 2021 / Birthday Celebrations*



# ASHRAM NEWS



of  
P. Sw Samatananda & Anvesha Shukla



# ASHRAM NEWS

*Funfilled evening  
with chanting of  
Hanuman Chalisa,  
& Stotras. Dances,  
Bhajans & Games*



# ASHRAM NEWS



*Chanting Hanuman Chalisa*



# ASHRAM NEWS



*Cake cutting by  
Anvesha*



# ASHRAM NEWS



*Children were blessed with gifts*





# ASHRAM NEWS



*Great  
fun & frolic.  
Children played  
Musical Chairs*



# ASHRAM NEWS

15th Nov  
2021



Sri  
Gangeshwar  
Mahadev  
Abhisheka



# ASHRAM NEWS



*Birthday Blessings*



# ASHRAM NEWS



*Bhojan Prasad*



# ASHRAM NEWS

21st Nov  
2021



*Craft Class  
for  
children*



# ASHRAM NEWS



*Dipawali  
Celebrations*



*Devotees  
take blessings*



# ASHRAM NEWS

## Dipawali Celebrations



## Laxmi Poojan



# ASHRAM NEWS

## Deep-praywala



*Spreading love  
& light*





# ASHRAM NEWS



*Doodya Guruji*

*Blessing*

*One & All*



# ASHRAM NEWS

Gangeshwar  
Mahadev  
Abhisheka



Shukla &  
Sachdev  
Family

13th Nov 2021



# ASHRAM NEWS

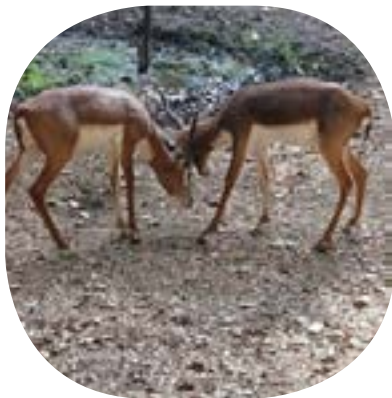
## *Visit to Indore Zoo*



# ASHRAM NEWS



# ASHRAM NEWS



# ASHRAM NEWS

*Kamla Nehru Prani Sangrahalaya*



# ASHRAM NEWS



*Grand expression of Joy*



# Internet News

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

- Sundar Kand Pravachan
- ~ Monthly Satsang Videos
- ~ Prerak Kahaniya
- Eksloki Pravachan
- ~ Sampurna Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa

Audio Pravachans

- ~ Prerak Kahaniya
- ~ Sampurna Gita Pravachan
- ~ Eksloki Pravachan
- ~ Eksloki Chanting

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Vedanta Ashram YouTube Channel

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Monthly eZines

Vedanta Sandesh - Nov '21

Vedanta Piyush - Nov '21



# Ashram / Mission Programs

Ongoing Program

## Prerak Kahaniyan

Published daily on YouTube

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## Atma Bodha

Published daily on YouTube

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Ongoing: Five days a week - Tue to Sat

## Mundakopanishad (with Shankar Bhashya) 3-2

@ Vedanta Ashram, Indore - for Ashram Sanyasis

P. Guruji Swami Atmanandaji





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